


**T**he preceptes of
the excellent clerke &
graue philosopher Plu-
tarche for the pre-
seruacion of

12
transl. ed. good *by John Holy*
Healthe.

Andrew Peckham

LONDINI.

In officina Richardi
Grastoni.

1543.

Cum priuilegio ad imprim-
mendum solum.


Margaret yelton



p
th
m
re
tic
&
my
tha
tab
and

To the right honorable lord,
the lord Audely of Walden, lord
Chaucellour of Englaunde, Ihon
Wales hartely wylbeth
moste prosperous
healthe with
encrease
of honour.



The custome to geue
newe yeres giftes
grounded vpon be-
neuolence, confirmed
by y consent of peo-
ple, calleth and willeth, yea ra-
ther commaundeth me (right ho-
norable lord) at this tyme to
redye vnto your honour my due-
tie: whiche my good will is redye
& verarie desirous to obserue, not
myndyng y breache of a custome
that hath a foundacion so chari-
table, a continuance so laudable,
and an ende so honest and profi-
table

table. Whysyng therfore in what
thyng bothe for this tyme grate-
full, and herafter fruitefull, I
might chiefly declare thesame, no
thing in my minde could bee wis-
shed, nothyng coulde bee deuised,
nothyng coulde bee prouided, so
requisite, so meete, so necessary for
your good lordship, who is con-
tinually occupied either in y^e high
affaires of y^e comen wealth, or in
hearyng & determinyng causes
of controuersie, causyng peace y^e
most coumfortable nourisher of
people to reigne euery where: as
some bryef thyng to aduertise
your goodnesse of the preserua-
tion of your health, how ye maye
long to Goddes pleasure cōtinue
in your vocacion, how ye maye
mayn ~~perce~~ execute your office
accoordyng to the godly zeale and
loue

loue, & ye beare to iustice, whiche
ye haue and do dayly declare and
expresse to the worlde. And syth
it hath pleased almyghtie God,
and the kynges moste gracious
maiestie, to constitute and depute
you in the chiefeest authozite and
office vnder his highnes in this
realme, to bee to his maiestie in
stede and lieu that Aaron was to
Moyse (the chiefe mynister of God
ouer the childre of Israel) whiche
is to be his graces mouth, to vt-
ter to vs his moste humble sub-
iectes, & his highnes shal receiue
of God, to be to & comē lawes of
this hye realme a lifely equitye,
hauing power by your cōsciēce to
ordeine remedy, wher it hath pro-
vided none, to mytigate the same,
where it shal seme to be rigorous:
we ought daily not onely to geue

* iii prayse

praise & thanks to his most excellent goodnes for thesame, but we bee also bound to studie & deuote to our power, howe so iuste and vertuous an officer maye longe continue among vs. For as they that beare good wyll, and loue to the comen wealth mooste reioyse and be glad, whē iustyce and the lawes be iustly executed and ministered, and hertely desire that they may be so maynteyned and kepte as pylles withoute the whiche no publique weale can stāde, no, nor any lytle family cā endure. So ought they to be ioyfull, when the rulers and ministers therof bee in healthe & prosperitee hable to execute thesame: and besydes to studie and endeavour how they maye so cōtinue. For as a woman that hathe no
hed

hed noꝝ gouernour is lytle ha-
ble to gouerne and rule her ser-
uañtes, if thei be froward: lo can
iustice & lawe litle do in a comen
wealthe, where people be euill di-
sposed, yf these lacke & shuld sup-
porte, maynteyne and put them
in execucion. On thother parte
they that bee in auctorite & office,
as they bee bounde not to bee re-
myssie and negligente in execu-
tyng their dutie, so ought they
not ouermuch be re, molested, wery,
and consume their bodie, but so
preserue their healtche, as they
maye longeserue God, and their
pynce in their vocacion. And as
Iethro seeyng Moyses ouermuche
troubled in hearyng the peoples
suites and causes, saied: It is not
well dooen thus to consume and
waste your selfe: So maye wbee
iustly

iustly saied to'suche as bee in au-
thoritee and office, haupng their
mynde so fixed to the expedition
of causes, that they regarde not
their healthe: Ye dooe not well,
thus to cosume your selves. For
as in a campe or army, no souldi-
our maye departe without licence
and pasporte of his Capitayne,
but must so vse hym selfe whyle
he is there, as he maye bee at all
times ready and hable to serue at
commaundement, so ought eue-
ry chrisiten man to lead his life in
this world, not to seke or laboure
to bee out of it, not to shorten his
daies, but to tary vnto such tyme
as he shall haue licence and pas-
porte of the Lorde almighty, and
not in the meane season to make
his bodye feble and weake, that
he shall not bee hable to do that
he

he is elected and called vnto .j.

Plato saieth that Aesculapius (who for his excellēt knowlage in physyk is called God therof) would not that suche as professed y^e facultie and scyence, should enterpryse or take in hand to cure suche as wer of nature subiecte to diseases, or had gotten siknesse willingly by intēperaunce, although they wer neuer so ryche. The one, because they engendred & begate chyldren lyke theim selves, that is feble, weake, syckely, not hable to serue in the common wealthe. And the other, for y^e they wyllingly vnhabled theim selves to serue therin, and yet besides consumed that others lacked, who wer both hable & wylling. But men somtyme wyllingly must byng their
vndes

bedies out of temper, & sonest of
all suche as bee great rulers and
Counsaillours, who for þe safete
of the hoole cōmen wealth be en-
forced vpon presente occasion, to
prouide present remedye, to dooe
thinges out of hand, which with-
out great daunger will not tarye
time, whom neither Aesculapius nor
any man that hath reason, would
to bee without redresse. For the
whiche cause many excellent cler-
kes aswell in other sciences as in
physicke, haue deuised how to re-
store suche mēne to their pristyne
state and health of body, & among
others the excellent clerke & graue
Philosopher Plutarchus Chæronensis
bothe Scholemaister and Coun-
saillour vnto the most vertuously
disposed Emperoure of all Gen-
tiles ^{or Traianus}, in a booke entytled
Preceptes to pserue good health
wherin

wherein not like a botcher with
poticarpe ware, but naturally he
teacheth those that bee in autho=
ritee & office in the publike weale,
and suche as bee geue to the stu=
dye of good letters, howe to pre=
serue & mayntaine their health.
And because it is not onely his,
but also all other learned & wyle
mennes opinion, & there is none
so great enemy to health, as sur=
faicting & distemperaunce, wher=
by moze men hath & dooe daylye
dye, then by & sword or plague:
he firste teacheth how the appe=
tite and sensuall lustes of the bo=
dye maye bee restrained and byp=
doled, that they shall not procure
and cause intemperaunce, then if
it chaunce a manne to fall therein,
how he shall come out again, af=
terward being in health what di=
et he shall kepe, what exercises he
shall

Shall vse to p̄serue and kepe the
same. Whiche I haue translated
into our Englishe tongue, & doe
p̄sēt vnto your honozable lord-
ship for a newe yeres gyfte, most
hartely desiring & p̄aiyng God
the father almighty, that his most
godly minyster the kynges most
royall maiestie maye many yeres
more reigne ouer vs in moste
prosperitee, and felicitee: and
your good Lordship long
to serue and rule vnder
his highnesse in honoꝝ
and healthe. At

London the
firste daye of Januarie, in
the yere of Chyistes
incarnacyon.

1543.

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The preceptes of P L V =
T A R C H E for the conser=
uation of good healthe, made
in fourme of a
dialogue.

The speakers.

M O S C H I O N. Z E V S I P P V S .



CALVCVS the
Physician was
yesterday desi=
rous frēd Zeu=
sippus to haue
disputed with
vs philosophi=
cally, yf ye had not putte hym in
feare. Z E V S I P P V S. That is not so
frende Moschion, neither I did
dyscourage hym, neither he was
a. i inpynded

Preceptes.

laucus a
ying phy-
an.

lauc? not
all affected
ward phi-
ophie.

minde to conferre with vs. But rather I did escheue his company because I would not prouoke hym to stryfe, that was desirous of it. For wythout doubte, in Physike he alone maye compare wth a greate many. But he is not wel affected and minded toward Philosophie: he hath alwayes in his talke some bytter ouerthwart and wayward toyes, and at that tyme he was purposely set and dysposed to bee out wyth vs, cryng wth a lowde voyce & he had enterprysed a verye naughty parte, that dysputyng howe men should liue to preserue their health dyd cōfound & myngle together the lymytes of faculties.

He sayd that the professyon of Philosophers and Physicians were

Of health

were two thynges and seuerall,
euen as the borders of Misia and
Phrigia bee dyuers. And many
thynges that we spake (in dede
I cōfesse) not verie cyrcumspect-
ly, nother as we mente, but yet
not wythout some profyte, he re-
petyng dyd checke, taunte, and
shake in picces. MOSCHION.
Yet Zeusiplus, I would verie faine
haue hearde bothe those, and the
reast. ZEVSIPPVS. You Mo-
schion beeynge a Philosophier
naturall are dyspleased wyth a
Philosophier that doth not stu-
die Whilike: & take it for a non des-
cet yf he shuld thynke it hys part
and office rather to seme to be oc-
cupped in the studeye of Geome-
trie, Logike, and Whilike, then
to searche out & desyre to knowe
a.ii what

The office
parte of a
philosoph

Preceptes

the praise
of commē-
dation of phi-
e

philosophie
natural and
if it be an-
red either
other.

what thynges good or euill bee
doone in his owne house, that is,
in hys bodie. And yet a man shal
see moze resorte of people there,
where money is delte to the co-
mers to allure theim, as is vled
in Athens. But Physike is so to
bee esteemed among lyberal Sci-
ences, that for finesse, clerenesse, &
pleasaūtnesse, it may bee compa-
red wpth the rest. And it draweth
and enticeth menne to the studie &
loue therof with a boūtifull and
large reward & giste, whych is,
holsomenesse of bodye, and pro-
sperous helth. Wherefore menne
may not bee displeased with phi-
losophiers as though thei exce-
ded their boūdes, yf thei dyspute
of those thynges, that bee mete &
profitable for good health, but ra-
ther

Of helth.

ther Philosophiers ought to bee
chalenged & accused, if thei min-
gle not together sciences, if they
thought it not they? veray Dutie
to bee sene generally in all thyn-
ges that bee honest, applying the
selves bothe to that y in argumēt
may delite, and that for mannes
life is necessary. MOSCHION. I
pray the Zeusiippus leat vs leaue
talkyng of Glaucus: who is so
proude, and so muche standeth
in his owne cōcept, that he thin-
keth he hath no nede of Philoso-
phie, yet of good feloship repete
you to me all the dysputacon:
and fyrst, if ye think good, what
Glaucus did reprove, whyche
ye saye ye spake not in earnest.
ZEVSIPPVS. That same iolpe
frend of ours saied that he heard

The sta-
of philo-
phiers

a.iii.

a manne

Receptes

a man saye that it was very profitable for bodely helthe to kepe alwayes the handes warme, and not to suffer thein to bee colde. And that the cold of the extreme partes of the bodye, whyle it dyd dyspue the heate inwarde, dyd induce a samplaritee & custome of the feuer. On the other parte in case those thynges, that come outwardely vnto y^e extreme partes dooe byrnye and bestowe the matter together wyth the heate through all the bodye, it is very holosome. And therefore, when we dooc anye thyng wherby our handes be occupied, the heate of it selfe by the mouyng of the bodye is brought into the membres and there kepte. But when we dooc nothyng, then ought the extreme

in the bo-
is to bee
ed for
oz heate

Of health.

trewe partes to bee kept from
colde. Thys was one of the thin-
ges that he had in derision. An
other was (as I remēber,) of me-
ates that bee vsed to bee myni-
stred to the sycke, he woulde that
enenne shoulde receiue and take
theim long befoze, to vse theim
in the tyme of helthe, that after-
ward as chyldren dooe, we dooe
not abhoze and lothe that dyet,
but he woulde we shoulde make
theim by lytle and lytle acqueyn-
ted & famyliar wyth the stomake
so that in syckenesse we shoulde
not therewyth as wyth medici-
nes bee offended. And that we
shoulde not bee greued if necessy-
tee shoulde compell vs, to take þ
that were sodden wythout spices

and

Some'm
vse in hea
some part
diet þ mu
bee had i
time of si
nesse.

Preceptes

meates
be exhibit.
in sycke
e.

methes to
he is to
accusto
d.

& other ingredience. Hys mynde
was also that somtyme we should
alter our dyet, and take our
meate although we wer not was-
shed befoze in the bayne, and that
we should now and then Drynke
water when we had wyne pre-
sente, and an other whyle warme
Drynke albeit we had snowe to a-
laye the heate (as in some places
it is vfed) despisyng theim that
for ostentation and vnder the co-
lour of temperaunce, bostyng
and crakyng dooe absteyn from
suche thiges. But rather leat vs
of our selves by lytle & lytle so ac-
custome the stomake, that when
nede shalbe it maye wout grefe
take that that is profytable.
And leat vs put clere out of me-
morie when we bee sycke ouer
muche

Of healthē.

muchē scrupelous & superstitious care of suche thynges, that we maye not lamente wyth those that howle and crye that they be brought from their olde delycate and pleasaunte life, to that fylthy and base kynde of dyet.

Certes that goodlye sayng Choose the best kynde of lyuyng, Vse shall make it plesant, is veray profitable in what soeuer ye shall go about, and chiefly in those thynges that concerne the dyet of y^e bodye, and the maner of liuyng. By vse of those thynges that be holsonie, ye shall make theim frēdes acquainted and famylar with nature, remembryng what many in their syckenesse bothe suffer and dooe, how greuously thei take it, how thei can scarce suffer to receiue
warine

The best
kynde of
liuyng to
bee chosen

Use of
thynges.

Preceptes.

warine water, a supping, or a sop
pe of brede, calling not only those
thynges detestable and busaue-
rye : but also those that compell
thein to receiue y^e same detestable
and lothelom. Howeouer, baynes
haue destroyed many mēne, v^eled
at y^e first, not when thei wer verie
sicke, but because thei could not
nor wer able to receiue sustenance
onlesse thei had been first was-
shed, wherof Titus theperour was
one, as thei reporte, that way-
ted on hym whilest he was sicke.
He did also besydes reprehende
this, that sclender and leane bo-
dies wer euer more healthier, &
that ingurgitacion, fyllyng of y^e
paūche, dronkenesse, & vnmesu-
rable vse of delicates wer chiefly
to bee takē hede of and eschewed
of

any men
croied by
nes.

ne and
der bo-
are the
e heal-
.

Of healths.

of them that entende to make so-
lempne banquettes, or dooe pre-
pare to receiue their frēdes with
feastes: or y^e bee invited by some
riche manne or prince to a sette
dynner, appoyntyng on the cōmen
gyle of puyng masteries i quaf-
tyng, whiche at suche tyme maye
not bee refused, wherby doubt-
lesse thei make y^e body then quiet,
prest, and light, euen as it were, a
penst a greate storme of wyndes &
fludde of waters toward. If or ve-
rily the entisementes prouocaci-
ons, & lawes of good felowship
(as thei call) bee suche, y^e it shalbe
very harde if ye chaunce to come
among them, not to dooe as thei
dooe, to kepe your self within a
meane & to obserue your accusto-
med dyet: but y^e either ye shalbe
thought

The law
of good f
lowship
mies to
health.

Preceptes.

thought disdainfull and not cō-
tented with þ compaignie, or thei
shalbe wery of you. Therfore to
thentent that fyre maye not bee
put to fyre, as the pꝛouerbe is, þ
is, that glottony bee not laied on
glottony, intemperaūce couched
on intemperaūce, it shall behoue
you to remember diligently that
Philippus kyng of Macedonie did
merily in spoꝛte. The mater was
this. One had desired him to sup-
per, as he was goyng thither, he
met with dyuers whom he tooke
with hym for his geastes. The
good māne of þ house seyng hym
bryng so many, & hauyng made
but litle pꝛouision, was moued &
troubled. Philippus pꝛetuyng the-
same caused a seruaunt to warne
all his frendes, þ thei should not
eate

Gluttonie
ist not
lated on
uttonie.
nerie con
pte and
e of Phi
pus.

Of health.

ate to muche, but þ̄ thei should
reſerue a place, and kepe a corner
foꝛ a delicate diſhe þ̄ was to come.
Thei truſtyng therunto, ate li-
tle of that þ̄ was befoꝛe them. By
this meanes the pꝛouyſion þ̄ of it
ſelf was veray ſclēder, was made
ſufficient foꝛ them all. After this
ſorte ought we to pꝛepare our
ſelves ayeſt ineuitable quaſſyng:
reſeruyng a place in our bodyes
foꝛ meates, iunkettes, yea & drun-
kēneſſe, and to byyng with vs to
ſuche feaſtes a perfect appetite.
If whē we bee full alreedy & haue
ſurſaicted, we ſhall ſoodenly foꝛ
the compaignie of our betters,
oꝛ by confluence of ſtraungers,
foꝛ ſhame bee forced to come to
drinke with ſuche as bee hable to
beare it, there muſt the ſaiyng of

To fea-
ſtyng we
muſt byy
a perfect
appetite.

Creon

Preceptes.

Creon that he speaketh in the tragédie bee our chief buckler and defense ayenst shame, a thyng very noysom to menne, and ayenst vncomly blusshyng.

¶ Your boune o frende, frendeship doothe not sauour,

But malice rather, and hatred grete,

That to your frende so vnfrendely dooth labour.

This no small hurte, and your self no profete

Adieu therfore frende, welcome foe,

Better it is in tyme to departe

Then thus to continue, & at length in woo

To lamente our folp when we smarte.

Verily, he that for feare to bee reputed wout good maner, will willyngly cast hym selfe into a pleuresis or the dislease of y reynes, maye bee in dede accoupted without good maner: yea wout witte and reaso, whiche thynges who so hathe, knoweth how to kepe

Good maner
er vama-
rly,

of Healethe.

kepe compaignie with menne, wth
out eatyng and drynkyng out of
season and suche good maners.

Foz he that iently & curteisly re-
fuseth, shall haue as muche thake
foz refusyng as foz drynkyng.

Besides, he that deyntely dooth
carue and distribute the meate,
tastyng nothyng hymself but ab-
steinyng, and in the meane seasō
at their eatyng & drynkyng doo-
the prouoke them to myrthe and
pastyme with some plesaūt talke
of hym self, shalbe reputed foz
moze merper, then if he did bothe
drynke & dronke & fill the paunche
with meate. I had alleged foz my
pourpose one example oute of
antiquite, how Alexander y^e great
conquerour after he was well
whitteled, beyng prouoked of fres-
he

How both
to kepe te-
perance &
to please
cōpaignie

Alexander
died of v-
measurat
quaffyng

Of health.

to quasse with Medius, and fea-
ryng y by his refusyng the other
should wyne the victorie, sanke
vnder y bourde, and lost his life
for his labour. And of our owne
tyme I brought forth an other
example how one Riglus a great
wastler called into the bayne
erely in y moornyng by Titus them-
perour, went thither and wasshed
with hym, & when he had drouke
but ones (as the comen voyce is)
beeyng taken with an vniuersall
palsey, he died soodely. The thyn-
ges befoze rehersted did Glaucus in
y waye of derisiō obiecte vnto vs
like a scholemaister as pꝛinciples &
rudimētes of his sciēce. Of other
matters thē ppouned, neither he
was willyng to heare, neither we
disposed to declare: for he regar-
ded

glus.

Of health.

Ded nothyng þ̃ was spokē Socrates Socrates
therfoze first of all aduysyng vs
to fozbeare meates that prouoke
to eate of freshe when we bee not
hūgrye, & Drynke þ̃ calleth come
Drynke me when we bee not thurs-
stie; dooth not vtterly fozbyd vs
to vse them, but teacheth vs to
vse them whē nede shall require,
that we should applye the Delec-
taciō and pleasure of those thyn-
ges to profet & necessitie, as thes
dooe, that in a cōmen welth dooe
conuerte the money that was ge-
uen to bee bestowed in commen
plaies & disguyfynge, to thuses
of warre. For what thyng soeuer
of nature deliteth as lōg as it is
parte of that that nourissheth her
it is her owne good. And thei þ̃
bee hungrie, ought rather to eate
b that

Preceptes.

eat when
as well.

that is necessarie then þ̄ is swete,
& specially not to prouoke a freshe
stomacke & a newe appetite whē
thei haue dooen with their accu-
stomed diet of fedynge. For in like
maner as leapyng was to Socrates
no vnplesant exercise, so he þ̄ vseth
to fede on iunkettes, frutes, and
deyntie disshes, taketh lesse hurte
of theim. But who so already
hath receiued that is cōpetent for
nature, & hath filled hymself, leat
hym specially beware þ̄ he bee not
gredy on suche thynges. And he-
rein lacke of knoweledge & am-
biciō bee asynuche to bee exchued,
as voluptuousnes & glottonye
because these thynges many ty-
mes prouoke a māne to eate whē
he is not hungrie, to drynke whē
he thristeth not, whylest thei mi-
nister

of Health.

nister vnto hym vnclenly and vn-
quiet ymagynacions, euen as
though it were a greate Chaine to
leauē at any tyme a delicate mors-
sell vnateen, as a fatte tripe, mu-
syrings of Italic, a marche paine
or suche like deintie meate. Igno-
raunce and pryde, many tymes
dooe entise and drawe a māne by
the trayne and sauour of bayne
gloze to vse straūge and deintie
meates, when the bodye hathe
no nede to eate, to the entent he
maye make baūt therof to other,
who shall wōder at hym, & thinke
hym happie that maye haue the
fruition of suche delycate & fyne
dishes. In like sorte bee some
mēne disposed towarde womē. It
happeneth sometyme that when
thei bee wth their owne wifes bee-

Many
surfact
vain gl

The int
perauunc
voluptu
person

b ii png

Preceptes.

ying bothe beautifull & louyng
thei haue no phāsie noꝝ courage,
but wth money obteinyng y^e loue
of Phryne, Lais, Iulian of Ruinford oꝝ
suche like abhominable harlottes
thei stier and procure themselves
thzough wantōnesse to folpe whē
thei bee weake and feble of bodie
and not apte therto, to the entent
thei maye crake and bolste y^e thei
haue had to dooc with so notable
an harlott, & that onely foꝝ vaine
glozies sake: witnesse herof Phrine
her self, who when youthe had ta-
ken her leaue, when beautie had
bid her farewell, and age wth de-
formite wer come to associate her
abhominable cōuersaciō, would
then saye, that many bought the
dregges oꝝ lyes foꝝ the name and
glozie of y^e wyne, vndoubtedly it
wer

Of health.

wer a thyng muche to bee mer-
uailed at, if we shu'd escape hurt
yeldyng to y^e bodye all suche ple-
asures as nature either desireth,
oz is able to beare, yea to take no
harine, where for our businesse,
we should so strue with her desi-
res, as we would differre the vse
of verate necessarye pleasures,
when nature required theim, oz
then to abyde daunger, when (as
Plato saith,) we should, as oft as
appetite incensed oz moued vs,
ytterly yelde to all kynde of lu-
stes. Neither maye it by any rea-
son bee, that desires and lustes of
nature whiche out of kynde dooe
bzeake out of the mynde into the
bodye, forcyng thesame to obeye
& folowe her lustes shall so clene
retourne, but that thei shall leaue
b iii behynde

The for-
taill of
luptuou-
nesse pz-
dyng of
mynde.

Receptes

behynnd in y^e same veray greuous
& great incōmodities of her fōde,
bayne, & feble pleasures. It is in
no wyle cōueniēt to prouoke and
stiere y^e body to pleasure through
the desire of y^e mynde. For it is a-
gainst nature y^e pleasure should
frō thens procede. For likewyse
as y^e ticklyng of y^e arnepittes do
not mynister to the herte cause of
hertie nor earnest laughyng, but
displeasaunt & like to a crampe,
whiche causeth a manne to seeme
to laugh when he doeth not. So
whatsoever pleasures the bodyc
stired and troubled receiueth of
the mynde, they bee like hardes,
soone set on fyre, and soone out,
troublyng the nature and cōtra-
rie therto. Wherfore whensoever
any notable or ventic dishe shal-
be

pleasures
displeasaunt

the glorie
th of
myng
of ea-

Of helth.

be set before vs to bee eaten, we
ought rather to seke glorie by
absteinyng, then by eatyng: re-
membryng þ (as the philosopher
Simonides sated) it neuer repented
hym that he helde his peace, but
ofte that he spake: so leat it not
repent vs at any tyme, þ we haue
refused eatyng, neither þ we haue
drouke water in þ stede of strong
wyne: but rather on the cōtrarye
parte not onely nature ought not
to bee enforced to these thynges,
but also if any thyng be set before
vs þ she desyrezeth, it shalbe rather
cōuenient for vse & exercyse often
tymes to call backe, and tourne
her from her appetites to light
thynges, & such as she is vsed w.
For if we shal breake þ law (saith
the Thebane although not rightly)

The saty
of Simo
des.

The app
tite must
sometym
bee restr
ined.

Preceptes

my that
ptle ea-
at home
gluttons
de.

guar.
of gur.
ndyng.

let vs breake it to rule & gouerne.
But leat vs mende that sayng,
and saie: If we shall nedes desire
gloꝝye, leat vs desire it foꝝ y^e loue
of health by abstynence frō suche
delycacies. Yet there is a greate
noumbꝛe in whom nygardenesse
and gluttonye bee ioyned toge-
ther, that in their owne houses
can restrayne their appetites, and
bee lordes ouer theim: but when
thei are at others tables, laye
their handes about theim on e-
uery syde, their tethe ceasse not
gryndyng as long as the belye
will holde, euen as thei dooe that
come to the sackyng of a towne
in tyme of warre, snatchyng and
ryflyng as though nomoꝝe suche
pꝛaies should chaunce. But their
rewarde is at hande, soone after
their

Of health.

their bodics weare vnlusty, their
heddes heauye & dull, & the nexte
daie thei faill not of cruditie of
stomake. Crates therfore thyn-
kyng that sedicions & tyrannyes
grew in comē wealthes through
dētie meates and superfluitee, by
a mery wooꝝde gaue this taunte
vnto a certain manne: Syzha (or
he) make no sedition in the com-
men wealthe by enlargyng thy
disshes, whē litle meate wil serue.
But let euery manne dispose and
enioyne hym selfe to a competent
rate, not vtterly contempnyng,
cresses, oliues, and other commē
fare, and in steede thereof fall to
delicate made meates, deyntie
fysches, and costelye disshes, and
so through surfaityng reyse w-
in his bodge sedition, trouble and
a flyre

The saye
of Crates
gainst sup
fluitee in
fare.

Surfaicty
reiseth se
cion with
the bodge

Preceptes.

Diuersities
sauces
of corrupt
holsem-
s of the
eats.

a fire. For y comen meates cause
happetite shal not desire moze the
serueth nature. But the cunning
of those that bee deuplers and
dressers of dyuersities of meates,
their subtyll dishes, their swete
sauces alwayes dooe sette for-
warde, and encrease the lymy-
tes of appetyte and corrupte the
vertue and holsonnesse of the
meate.

But yet I can not see how it
hangeth together, that we should
abhorre and haue in disdain wo-
men that seek to haue the loue of
menne with dynkes and char-
mes, when we hyze Cookes, pa-
stellers, and suche others, to cor-
rupte our meates with their con-
fectyons. I had almoste for-
gotte my selfe, and called it Soz-
ceries

Of healtke.

cerpes and Juglynages.

Therfoze that Arcesilaus sayth so
what bitterly againste aduoute-
cers and lecherous persones.

The satyr
of Arcesi-
laus ayenst
lecherous
persones.

It forceth not whether the acte bee dooen
naturallye or unnaturallly: Yet it a-
greeth well with that wherof we
now speake. For what difference
is there (to bee playne) betwene
these twoo, whether ye moue and
stiere intemperaunce to sensualitee
with plaies and gastes, or prouoke
the taste with swete odours
and deintyes, so that alwayes we
shoulde neede clawynge and rub-
bing as scabbed membres dooe?
But an other season perchaunce
we will speake ayenst sensualitee,
and set forth how honest a thing
of it selfe temperaunce is: oure
purpose nowe is to treate of the
Diuersyties

Preceptes.

diuersite and greatnesse of sensual pleasures.

Who would
haue plea-
sure must
not neglecte
health.

Sickenesse
moste cōtra-
rie vnto plea-
sures.

Pleasures
in sicknesse
ke to sonne

We bee not hindred nor dooe we lose so many matters, so many hopes, so many iourneys, so many exercises through diseases as we dooe pleasures. And therfore is it not expediēt for hym þ̄ moste seketh for pleasure to neglecte the healthe of his bodie. Many there bee in deede, to whom sycknesse is none impedimēt, but þ̄ they maye applie their studye, ne to others, but that they maye bee in þ̄ warres, ne to some but that they may dooe their duetye in the common weale: but the bodyly pleasure is suche, that in sicknesse no manne can haue the veray fructiō therof. Yet the delectaciōs that come therof, beyng of their veray nature

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Of health.

ture shorthe, bee not pure but be-
ray much mixed and enterlarded
with hurtes, & maye bee compa-
red to a litle faire wether oz some
shinyng that happeneth in y^e mid-
dest of a greate tempest oz storme.

shinyng in
storme.

And verely Venus beareth no
rule when the bely is gluttoned, but
rather when the bely is quiet and
at rest. For the ende and perfecti-
on of loue is pleasure, as it is of
meat & drinke. And pleasure recei-
ueth no lesse comoditee of health
of the bodye, then sea gullies take
of the calmenesse of the wether, y^e
suffreth them to lay their egges,
and to hatche forth their birdes.

Prodicus sayed veraye feately, that
the fyze was the best sawce. And
so maye a manne saye veray tru-
ly, that health is y^e moste heauely

The satyr
of Prodicus

health is the
best sauce
and all.

Receptes.

and mooste pleasaunte savor of
all. For if a manne bee sycke, or
haue eaten to muche, or haue an
euill stomacke, meates though
they bee sodde, roasted, or broyled,
bee neither sauerie ne pleasaunt.
But if he bee in perfecte healthe
and haue a good and pure appe-
tite, there is nothyng that com-
meth amisse, euery thyng is swete
and healthfull. Health ma-
meth al thing
touthsome, holssome, and such as
he wyll be desyreous to haue a
snatche at.

But as Demades sated of
the Atheniense, that they would
begynne warre euer oute of sea-
son, and that they woulde ne-
uer make anye decree to haue
peace, but in mournyng weedes
sorrowyng the losse of theyr mene
so we neuer remember moderate
and

Of health

and meane fare, but when we lye
bournyng in the feuer as hootte
as coles, and bee dryuen to our
Poticarie ware and floubber
sauces.

And yet when we bee fallen in
to them, it is to bee woondered
howe we can cloke and couer our
folp, leaning ouer muche to fame
and oppynion, as the common sort
of people dooeth, that tourne the
faulte sometime to the alteration
of the ayre, sometime to the vnhol-
somenesse of the countrie, or to
ouer muche labour, because it
shoulde not bee knowne that su-
perfluitee, and immoderate ea-
tyng and drynkyng was y^e cause
thereof.

The false
cloke of o
folp in ty
of ycken

But euen as Lysimachus The satrap
beeynge emonge the barbarous. of Lysima-
chus

Receptes

Scithyans & for lacke of drynke
constrayned to yelde hym selfe to
his enemies, after he hadde recei-
ued a syppe of coulde water to
quenche hys thirst withall, sai-
ed, good lord howe greate felici-
tee haue I forsake and put away
for a short pleasure, euē so ought
we in our syckenesse to call to re-
membraunce that for a draught
of water taken out of due tyme, or
by goyng to y bayne out of seasō,
and by quaffyng for good felow-
ship, we haue forgon many plea-
sures of y same thynges, a greate
many notable busineses haue re-
mayned vndone, and besydes we
haue losse not a fewe mery pasti-
mes and pleasaunt exercises. For
the continuall thynkpng theron
shall cause sorowe to byte vs by
the

wetemea-
s haue oft
mes soure
ce.

Of health.

the stomake, & leaue in y^e memo^rie
suche a scarre and marke, that
we shalbe the moze chare and cir-
cumpecte, when we bee hole to
chose and obserue good dyet. For
then the body beeyng restored to
healthe will not breade veraiie
greate lustes and appetites suche
as cannot bee bydeled and re-
strained, no^r straunge, no^r suche
as cānot bee subdued, but it shal-
bee requysite if any suche gredie
appetyte happen to breake out,
and to leape at suche thynges as
it coueteth, that we bee of vali-
ant and bolde courage to resiste.
For y^e appetite can dooe nothyng
but wepe and sobbe for a while
like a childe, and afterward by
and by dooth holde her peace,
when the meate is out of sight

The app-
tites must
bee resistel

Appetite
compared
to a childe.

c

and

Preceptes.

and will neither complayne nor
bee angrie, but on the contrary
parte, rather beeyng cleane and
lustie, and not heauie nor fullsom

John Ti- endureth till the next daye. As
theus did **Timotheus** after he had fared
meane-ly and sobzely at supper
with **Plato** in the vniuersite, saied,

those whiche vled to suppe with
Plato, wer the better in healthe
the next daye after for that sup-
per. The reporte gooeth also

that **Alexander** after he had re-
iected oute of his seruyce hys
cookes and hely mynistres, v-
led to saie that he had reteyned
better in their place, that is, stir-
ryng of the bodye erely in the
mornyng befoze daye, and put-
tyng it to laboure to make his

Dyner

Of health.

Dyner saucrye, and small fare at
dyner, to make his supper plea-
saunt and touthesome. And yet I knowe it right often to chaunce,
that laboure, heate, and colde,
dooe caste a manne in a feuer, but
as the saour of floures of theim
selfe not verie strong, beeyng
myngled with oyle haue a moze
vehement sente, in like maner
dooe the abundaunce of humours
befoze gathered, make apte and
dispose the bodye to receiue suche
disseases as procede of the exter-
nall causes aforesaid. If exteri-
our causes fynde the bodye emp-
tie, the bloodde pure and sub-
till, and the spirites clene, there
is no daunger of theim, they
bee easly and soone dispeched.

Laboure
or cold
sotymen
sickenes

The bo
replenish
w humo
is apte qu
kely to r
ceiue sick
nesse.

Preceptes.

per char-
ag & sto-
ke must
diligently
oyded.

oto & sto-
acke must
preserued.

but if the bodye bee full and re-
plete wth humoures, the as inudde
maketh the water fowle whē it is
stiered, so it infecteth all partes,
and byngeth them in case that
thei cānot bee easely cured. Ther-
foze we must take hede that we
dooe not as shipinen dooe, who
foz gredynes to carpe muche in
their shippe dooe cause it to take
in waters, and bee constreyned
by lading it out to labour still
at the pumpe. So we ouerla-
dying and chargyng the stomack
bee forced to pource and emptie
it with purgacions and clysters.
But it shalbe requysite to pre-
serue it prest and light, that if
so bee it fortune to bee overwhel-
med, it maye foz the lightnes
ryse vp and appere as a cozke
Dooeth

Of health.

Dooeth in the water . And we Diseas
must bee charie and circum = the begi
specte at the first in any wise, whe nyng m
sickenesse is towarde and felte. bee look
vnto.

Foz not all diseases steale on a
maime sodenlye without war=
nyng, but thei haue messagers &
postes that renne befoze, and de=
clare their comyng, as cruditee
of stomacke, slough, and Dul =
nes of bodye. Heuynesse of the nyngere
bodye (saith Hippocrates) and we =
come.

rynesse growyng without cause,
bee tokens that sickenesse is at
hande: and the cause thereof se =
meth to bee by reason of aboun =
daunce of humoures and the puf =
fynge out, swellynge, & the grosse =
nesse of the spirites, that hang on
the synowes. And yet there bee
some that when the bodye selfe in
a maner

foresign
of sickene

Hippoc
tes lesson
sickenes
warde.

Preceptes.

the foliſhe
berdyng
ome per-
es in
detyng
in ſelfes.

ide Shame
diſſebling
ſeneſſe.

hope ma-
th ſome to
ide in ſick-
ſs.

a maner ſtriveth, and woulde
bee ſayn layed at reſt, wyl forth-
with into the baynes, fall to
drynkyng, and furnyſhyng the
bode with vytayles, even as
though a long aſſaulte and ob-
ſeſſion ſhoulde folowe, and as
though thei feared leaſt the feuer
ſhould take theim ere they had
dyled. Other agayn muche eſte-
myng theim ſelfes, folowe not
this trade, but while they bee a-
ſhamed to cōfeſſe ouermuche ea-
tyng and crudite of the ſtomake,
to kepe theimſelves all daie in
their clothes, will forthwith their
compaigniōs to practiſe feactes,
and put of their clothes, to dooe
as they dooe that bee in perfecte
healthe. Many there bee whom
in deſenſe of their intemperaunce
and

Of health.

and delycacie hope pricketh and
persuadeth, that forsakynge their
beddes they maye boldelye re-
tourne to their pristinate dyet, to
taste a heare of the mad doggue
that hathe byten them, even as
though thei might expell wyne w
wyne, & surfet w surfet. Against
this hope Cato his remedye must
bee bled: Hope (saith he) maketh
those thynges þ bee greate lytle,
and those that bee litle it maketh
nothyng. And it shalbe also ne-
cessarye to remembre, þ it is bet-
ter to absteyne fro eatyng whē a
māne nedeth it not, & to be at rest,
then to eate, & afterward to bee
drawen & allured to þ baynes, &
to eatyng and drynkyng, there to
lynke down, & to bee in ieoperdie.
For if there bee any daunger, he

Therente
of Cato
gainst hope

Better it
to absteyne
with health
then to ea
and bee sick

c iiii maye

Preceptes

maye fortune to haue his parte
therof if he bee not wyle, & haue
not pzeuented the matier and ab-
steyned fcom it. If there bee no
daunger, yet shall it bee no hurte
to haue rectified and purified the
bodye. But that childishe person
that feareth to disclose to his frē-
des & seruautes, that his sickē-
nesse came of ingurgytacion and
superfluitce, that foole that for
shame will not at the begynnyng
confesse crudite of stomacke, shal
shortely after in augre his tethe
bee cōpelled wth shame to declare
p^r he hath a fire, a feuer, or fret-
tyng & gryppng in p^r belly. Whē
take it for a great shame to bee a
hounghred, but they maye well
thynke it a greater reproche, if
any go to p^r baynes with a rawe
stomacke

¶ f health.

Stomake ouerladen oꝝ puffed out
with meate, eue as they should
bryng to þe sea an olde rottē shyp
þe leaketh. Mereli in like maner as
some Maryners bee ashamed to
kepe the shipe in a great tempest,
but after not able to brooke the
seas bee with moze shame cast on
lande cryng out and vomityng:
so those that perceyue theyꝝ bo-
dye disposed to sickenesse, whyle
they thynke it a reproche to kepe
their bed, oꝝ to foꝛbeare meate foꝛ
a daye, are afterwarde to theyꝝ
greate shame constrained to kepe
it many dayes, whylest they bee
poured, rubbed, emplaistred, e-
nointed: whyle they muste bee at
all cōmaundementes of the Phi-
siciā, while they desire to drinke
wyne oꝝ colde water, beyng com-
pelled

* The
proche
glutton.

Plere
bee geue
sicknes.

Preceptes

pelled in the meane season partly
ly for feare not onely to save but
also to dooe many thinges bothe
contrarye to reason and also vn-
comlye.

But it shalbee requisyte to en-
struete and warne those that bee-
yng drouned in sensualite bee not
lordes of their selves, but disposed
and geuen to affectes & lustes bee
rapte hedlong into the same, how
the greatest parte of pleasures &
delectacions comen of the bodye
selfe, and as the Lacedemonians
when they gaue their cookes vi-
neagre and salte, wylled them to
seke out other sawce in the meate
it selfe: so the best sawce for any
kynde of meate is to bee receiued
into a lusty, whole, and clene bo-
dy, for a thyng maye bee swete
and

the best
e for
te is to
receiued
a whole
e.

of Health.

and beintye of it selfe withoute ^{How mea} confectyons. It is made after ^{tes are ma} this sorte pleasaunte, yf it bee re- ^{delectable.} ceiued into a bodey that hath de-
lyte and pleasure thereto, & that
liueth accordyng vnto nature.

But on the contrary parte if they
chaunce to come into a body that
hathe no phansie therunto, bee-
yng crude and euil disposed, they
lose their relyse and vertue.

Therfoze this is not to bee pon-
dered wehther the fishe bee newe,
oz the breade fyne and pure, whe-
ther the bayne bee warme, but * ^{More ex}
a manne must consyder in what ^{pecte must}
case he hym selfe is, whether his ^{bee had t}
stomacke standeth ayenste it, oz ^{bodie selfe}
whether he bee out of quiet, whe- ^{then to th}
ther his bodey bee corrupted oz ^{meates.}
thoroughly

Preceptes.

throughlye distempered, whiche thing if he dooe not, this shall followe, & as yf a sorte of reuellers and drouikardes come into a place where people bee mournyng and sorowful, they shal cause no pleasure nor mirth, but rather make them to crye out: so yf Venus, meates, baines, wyne be myngled in a bodye that is euell dysposed, and vnnaturally affected, they brede and make no pleasure: but the humours whiche as yet be not perfectly corrupted, they sicke and trouble, and more and more prouoke phlegme & choleere. Moreover, there is no delectacyon in them greatly to be esteemed, neither the pleasure of the fruisiō of them doth answer to the expectation. Therefore
the

Of health.

the precise Diet obserued to the vtterinuſt pointe, bothe maketh the bodye fearfull and ſubiecte to perilles, and breaketh the ſtrength and courage of the mynde, whyle it refuseth all buſyneſſe, whyle yt dare not bee occupied neither in pleaſure nor in labour, whyle it hath in ſuſpicion the doyng of every thyng leſt it ſhoulde hurte, and gooeth aboute nothyng courageouſly and boldely. But y^e body muſt bee ordered as the ſhyppmen dooe their ſayles in a calme weather, who neither take them in, nor vtterly ſtrike them down, nor ſuffer their ſheates to bee loſe, them ſelves beyng neglygent or ſlouthfull when they thyncke a ſtozme toward. So it is conuenient to take hede, to make the body
lyght

Quere p^rciſe diet
not beſt.

Preceptes.

cockes that
the feuer is
hande

men must
prouided
before it
ne.

lighte & prest whē we looke not for
crudite, flire, burnyng or dulnesse,
which thinges bee messagers & to-
kens ꝑ the feuer is at hand, yet some
ther be ꝑ when thei perceiue the sel-
fes alreedy distempered, doo scacely
then fall to good diet. But rather
befoze sykenesse come, we ought to
pzeuent & pzouide for it as shipmē
do agaynst a tēpest whē thei se the
northe wynd doth sheuer & wherle
the toppe of the water of the seas.
Forbcrely it is a thing repugnaūt
to al reason, & a very fondnes dili-
gētly to obserue & marke the alte-
ration of the wetherby criping of
crows, the crowing of cockes, the
hogges towsyng the straw about
their ees as though thei wer mad
(as Democritus was wōt to say)
and not to note and perceiue the

mo=

Of healtke.

motiōs & stozmes of the body and
other prognosticatiōs of diseases,
to be ignorant in y tokens wherby
ye shal perceiue a tempest towarde
in youre selfe. Wherfore it shalbe
requisite and expedient to obserue
and note the body, not only in his
meates and exercises, whether it
be offended or dooe grudge at the,
more the he was wont, or whether
it bee more thirsty, or desyrous of
meat the it bled to bee, but also ye
must mark if ye slepe not soundly, if
ye be troubled or vexed therein, if ye
make many sleepes. It shalbe also
well dooen to note y absurdities of
dreimes For if ye haue any foule or
vnacustomed visiōs, it betokeneth
y the body is replenished w grosse
humours, or the spirites vitall of
the body bee distempred wythin.

By

By wha
thynges
state of y
dy maye
gathered
perceiued

Preceptes.

By the affectiones and dispositiōs
of the mynde a manne maye also
gather whether y^e body be dispo-
sed to a dysease. For ofte tymes it
happeneth, that a manne shalbe
sad and pensife without iust cause
and bee putte sodenly in feare.

Some bee also mad angrie, and
wilbe offēded and displeased quic-
kely. Other wilbe sad, wepe, and
mourne for a trifle, and this hap-
peneth as ofte as euell vapours
lower and grosse exhalaciōs dooe
stoppe or occupie the cyrcuites of
the mynde. Wherefore those per-
sons to whō suche thynges dooe
chaūce, must cōsider and remem-
ber that yf y^e occasion procede not
of the mynde, it must come of the
body, whiche requireth to be kept
moze temperate & abated. It shall
dooe

Of healthe

dooe good, also that a manne
haupng his frēdes diseased dooe
aske þ cause therof, not to thētēt to
chattre sophistically & nothyng to
þ purpose of dēsitees, incidēcies,
and cōmutacions, and suche like
folishe termes, and to shewe and
ostēte how cūnyng and well seen
he is in doctours names: but whē
he shall not negligētly heare this
light and comen thynges, þ is
of surfaictyng, emptines, wery-
nes, dzeames, he ought chiefly to
enquire what dyet he kepte when
he fell into the feuer, and after-
warde to saie, (as Plato was wont
to saie, seying other mennes faul-
tes,) that I herafter bee not in þ
case. Thus of his frendes sicke-
nes and euilles it is requisite þ
a manne prouide for hymself, and

Sophistic
hablyng
stede of ge
counsaile

A manne
ought to
bee warne
by others
faultes.

o

take

Receptes.

take hede and remember that he
come not to the like, that he like
wise kepte in his bedde, haue not
cause to prayse and desire þe mooste
precious iewell of health. But
whē an other is sicke, he will note
with hymself what a iewell it is
to bee in health, and bee diligent,
that haupng that treasure he pres-
serue it well, regarde it, and fa-
uour it. It shall not bee vnprofi-
table also, if we remember by our
selfes what our dyet is, for if it
shall chaunce that we shalbe at
drinkng, or feastng, or at great
labours, and other intemperate
busynesse, the body in the meane
season not suspectng ne felyng
any disease : yet it shalbe best for
vs of our owne myndes to take
hede and preuent, that after bene-
reall

altha pre-
as iewell
so to bee
t.

e must
e māne
hymself
remember
diets.

Of health.

reall actes of werines we kepe þ
body in quiet and rest, that after
surfaictyng and quaffyng we
drynke water. And specially if we
haue eatē meates heauy of dige-
stio, as of fleshe or other meates
of diuerse sortes: the it shalbe re-
quisite to eate littell, and to leaue
nothyng superfluous in þ bodye.

What t
bee doer
ter surfa
tyng or m
tes heauy
digestion.

For as these thynges of them-
selves are the cause of many dis-
seases: so thei bryde mater & geue
strength to other. And therfore it
is notably saied þ to eate without
saturite, to bee lusty to labour, &
to conserue naturall seede, bee
thynges moste holsome. For be-
cuse immoderat cōgressio w women,
because it pulleth out chief-
ly þ strength whereby the meate
is digested, brydeth verie muche

What thy
ges are m
holsome.

Genus hu
tefull to c
health.

is superfluitie

Pzeceptes.

Supfluitie, & therfore leat vs re-
pete our communicacion settynge
eue ry thyng in his place & order,
& first leat vs talke of suche exer-
cises as bee meete for those þ bee
geuen to þ studie of good lettres.
But as he whiche saied þ it was
nothyng nedefull to wyte vnto
them þ dwell by þ sea costes any
medicines for the touthache, did
in þ wooꝝdes teache them to vse
saltwater: so maye a manne saie,
we ought not to pzecribe to stu-
dentes pzeceptes of exercisynge
their bodyes, forasmuche as the
daily vse of disputacions (if it bee
vled by mouth) is a maruelous
exercise, and profitable, not onely
for þ health, but also to þ strēgth
of the body. I meane not suche
strength as wꝛastlers haue, nor þ
retcheth

mutuall di-
putacions of
students a
seruatillous
good exerciſe
of the bodye.

Of health.

retcheth y^e skynne fro^m y^e fleshe, or
dooeth make a scurfe on it & stop=
peth it w^out as masons do a wal^l what strength
of a house, but suche as dooeth in studie^s &
the liuely & vitall partes (whiche quire by
vital partes we maie mos^te apte^{ly} sputacione
ly call ours) geue and encrease an
inwarde strength, and a perfecte
lustynesse. And to proue that the
breathe muche encreaseth the Breathe
strength of the body, the masters & muche en-
teachers of w^rastlers dooe de- creaseth the
clare, cōmaūdyng thein to rubbe strength of
one another, to bee alwaies pat- the bodye.
tyng, & iently beatyng y^e skynne,
to p^reserue y^e partes of the bodye
w^o enoyntyng & continual hand=
lyng. And fo^r as muche as y^e voice The voice
is a mouyng and stirryng of the stirreth the
breath, whiche worketh not light- breathe.
ly no^r on the outsyde, but in the
D iii inwarde

Preceptes.

Inwarde partes at þ̄ veraie foun-
teyn, encreasynge heate, & makynge
the bloodde subtile & pure, pour-
gynge the veynes, & openynge the
sinewes, it suffereth not þ̄ super-
fluous humours to weare grosse,
noz to congele, whiche like dreg-
ges remayn in þ̄ place where the
meate is receiued and digested.
Therefore they must endeuour
chiefly to vse & make themselves
familiar wth this kynd of exercise
continually disputynge, talkynge,
readyng or repetig, if thei suspect
their body to be any thyng wery
or weake. For what pporcion ri-
dyng on horsbacke or in a wagō,
or like beyng caried hath to þ̄ vio-
lent labour of wraastlyng, & ren-
nyng & suche like strōg exercises:
thesame pportiō & cōparisō hath
readyng wth a lowde voice to di-
sputacion

readyng wth
lowde voice
kynd of ex-
ercise.

Of healeth.

sputacion. For readyng doeth as **Disput**
it wer in the wagon of an other a ströge
mā's talke ietly moue vs, & after ercise th
a quiet softe cōueigheth & carieth readyng
our voice. But disputacion hath
annered vnto it straynyng of the
voice, & a kind of enforcemēt, whē
þ labour of þ mynde w þ labour
of þ bodye bee clapsed together.
Howbeit we must refrayne frō to **Clamor**
lowde noyse & bzallyng clamour. **streigny**
For vnumeasurāble straynyng & **of the bz**
violēce of þ bzeath do induce and **is hurte**
cause crāpes & rupturs. But whē
your repetitiōs & disputaciōs be
ended, before ye walke, it shalbe **After di**
cōueniēt to vse warme, ietle, soft & **taciōs n**
smoth fricaciōs oz rubbig w oyle **bee vfed**
to make softe þ fleashe, & so faire **rubbyng**
to wipe it, as (þ skyn & fleashe be- **fore wal**
yng opened) þ inwarde humours **kyng.**
maye haue the moze free course

Preceptes

to come out, and þ the spirite maie
in due propozcion ientely spzede
abzode into thextreme partes of
the body. Leat this bee your pro-
poczion, þ ye vse it so long, tyll ye
perceiue your body pleasaunte &
lustie. Whosoever after this sorte
quieteth & recreateth the motion
oz trouble growen within, and þ
intenciõ & streinyng of þ bzeath,
shal neither fele grieve ne heauy-
nesse of supfluitee. And although
the time will not serue, oz his bu-
synesse will not suffer hym to vse
walkyng, yet ther shalbe no dai-
ger, for nature self hath corrected
and emended þ belonged to her.
Neither let to do this while ye be
on shipbourd, oz beyng in þ cõmẽ
pune, no noz although euery mā
laugh at you. Verply where it is

no

hole na-
of his
correc-
that is
esse in þ
ye.

re of the
th must
bee neg-
d.

Of health.

no dyshonestie to eate, there it is
no shame to walke, but rather it is
more dyshonestie to feare shipinē,
hōsekeepers, hostlers, & tapsters
mocking you, not because ye play
at p sphere, wherlegg, oꝝ tables,
oꝝ dooe not exercise to fyght with
your own shadow, but because in
poure exercyse ye dooe dyspute,
teache, demaūd questions, learne,
oꝝ exercise the memorie, wherfoze
Socrates vled to say that he p would
leape, nedeth a large roome to ex-
ercise hym self: but he p would oc-
cupp hym selfe in singing oꝝ spea-
kyng, euery place wou!de serue
bothe to stande & sitte. One thing
also in that must bee foꝛseen, that
knowyng our selfes to haue sur-
faicted, oꝝ to haue exercised p bo-
dy ouer muche with woman, oꝝ p

The satyr
of Socra-
for exerci-
the bodye

haueg al-
dy surfate
we must
beare vch

we

Preceptes

not loude
cryng.

Niger the
sophiste
who he died.

We bee wery, we bee not to be he-
ment of spirite, noz crye out ouer
loude, whiche is a comen practise
among lawiers & schoolemen cry-
yng out and exclaming moze the
nedeth, some for gloze and ani-
bicyon, and some hired to bee at a
barre, or at comen disputacions.

Our frende Niger professyng so-
phistrie in *Galatia* by chaunce had
swallowed in, the backe bone of a
fyshe. In the meane season while
an other Sophiste being a straū-
ger had begoonne to exercise his
feate, Niger fearing to be preuen-
ted by hym, & to bee defrauded of
his gloze and praise, if he should
geue place, the bone sticking styll
in his throte he beganne also to
crye out. But the place beginnig
to swell and to bee harde, and he

not

Of health.

not hable to abyde the paine, was forced to bee launced and cut & to bee serched veray depe with an instrument of yron: y^e bone was taken out, but y^e wound being made veray daungerous, & renning dispatched y^e man of his lyfe. Some man will remembre this an other tyme whē he seeth cause. But it is rather ambityon and y^e parte of a yōug foole, then a thig healthfull to vse cold baines after labour of the body, for the euill disposicion and hardnesse whiche it seemeth to make in the xteriour partes, breedeth muche more mischief inwardlye, stopping the pipes, congeling humours, letting exhalations y^e alwaie couet to bee lost & at libertie. And besides this, they y^e vse cold baynes must of necessitye fall to

Colde
nes after
bour of
bodye a
hurtful

Pzeceptes.

the vtillitee
ofte bat.

to the pzeise and pzecripte dyet,
(whiche we vtterly forbēd) euer
carefull and doubtfull lest if they
omitte any iote pzecribed, euery
fault forthwith may bee sharpe-
ly laied to their charge. But in vs-
sing hotte baynes is much perdo
and libertee. For y^e decreaseth not
so muche y^e lustines & strength of
the body, as it encreaseth health,
because it minystrerth suche thyn-
ges as bee profytable & frendely
to digestion. Those thinges that
cannot bee digested it dooth with-
out great grief spede abrode and
dissipate, onlesse they bee crude &
sticke in the toppe of y^e stomacke,
it recreateth and refresheth y^e pze-
uy wetinesse, and with the heate
dooth mitigate the same. Yet whe-
ye shall perceiue by nature decla-
ring

Of healtke.

tyng the same, that the bodie is in **Enoynt**
good tempere and well despoled, in stead
it is better to leaue baynes, and baynes
to be enoynted by the fyre, if the
body shall nede heate, for because
that doth conueigh a bestowe the
heat thzough all partes of the bo
dye. In the soonne ye maye vse it
neither to muche nor to lytle, but
after such measure as the tempe-
ratenesse of the ayre wyll suffer.
Hytherto haue we sufficiētly spo-
ken of exercises, now leat vs come
to diet. If þat we haue saied be-
foze concerning the restreynt and
inytigation of appetite, dooe any
thyng auayle, what shall we nede
any further to geue pzeceptes &
rules? If it bee painful to entreat
and handle the belly as one set at
lybertee and out of pzyson, and to
contend

The pau
hath no e
res said
to.

Preceptes.

the order
diet

coffe bian
e.

me mea-

inditee of
pnyng fleshe
efely to be
gerwed.

contende with the paunche that
lacketh cares, as Cato saied, then
must we goe about to fede it with
meates lyghter of digestiō. That
shalbe thus, yf we fede charely on
grosse meates, & of muche nutri-
ment being set before vs, as grosse
fleshe, cruddy meates, dry figges,
hard egges. Utterlye to forbear
thē it wilbe hard. Let vs fede wel
of such as be fine & light, of which
sort bee diuers herbes, wild foule,
& suche fishe as is not fat. It may
so bee, that takyng these ye shall
content your appetite, and yet not
hurte your body. But chiefly we
must take hede of that crudite
whiche cometh of eatyng fleshe,
because it doothe not onely make
the body forthwith very heaue,
but also their hurtfull leauinges
dooe

Of healthe.

doe afterwarde remaine. And it shalbe best so to accustome the body, & it desire not to eate fleshe. For the ground doth bryng forth many thynges, whiche be not on- ly for the sustenance of man, but also for delicacie and pleasur suf- ficient: wherof some it so geueth, that ye maye vse them forth with- out anye businesse. Other a- gain being inyngled with other thynges do sauce and make them very pleasaunt. Now forasmuche as vse and custome so lytle, dothe differ frome nature, that in a man- ner it is turned therunto, we maye not vse the eatyng of fleash to fyl the greedy appetite as woulfes and Lyons doe: but when we haue made a foundation and grounde thereof, it shalbe requi-
syte

Muche eatyng of fleshe is to be abstained

The ground bryngeth forth enough to fede on.

Custome nexte contrary to nature

Feedyng fleshe must be moderate

Receptes

he vsyng
thynges
uide.

milke must
be vsed for
meate and
e for a
ynke

he sayng
Euripides
Venus.

ynes.

water

site then to fede on other meates,
those that shall mooste agree with
the nature of the bodey, and that
lest shal dulle the reasonable part
of the mynde, whych then appe-
reth and thyneth as out of a fyne
and lyght matter. Concernyng
those thynges that bee lyquyde,
ye may not vse milke for a drinke
but for a meate, for that it causeth
heauinesse, and it is of muche nu-
trymente. To wyne we maye
saye as Euripides sayed to Venus
God sende me to haue enough of the, but
not to muche nor to litle. Truly wyne
is a drynke muche profitable, a
medycine mooste pleasaunte, a
meate leaste of all hurtynge, yf it
be vsed temperately, and receiued
by lytle and lytle at ones, rather
by it self, then alayed with water.

Water

of health.

Water not onely if it bee mixte
wth wyne but also a draught ther=
of alone now and then among
wyne alaied, maketh that that is
alaied lesse hable to hurte. And
therefoze we must daylye vse be=
side our generall diet to dꝛynke
twoo oꝛ thꝛee cuppes of water,
wherby the strength and foꝛce of
the wyne maie be abated. And the
body vsed to dꝛynke water, shall
not bee offended with the straun=
genesse and noueltie therof, noꝛ
refuse it when necessitie shall re=
quire. Many menne sometyne
desire wyne, and then especially,
when water wer moſte conueni=
ent, as when thei burne in the
soonne, oꝛ contrarily whē thei bee
veraie colde, oꝛ when thei haue
been muche occupied with tal=
e kyng

Water da
to bee dꝛo
ken.

Preceptes.

kyng, or haue fixed their mynde
on a thyng earnestly, to bee shorte
thei thynke that wyne ought to
bee Drounken after laboures and
werynesse, as though nature de-
syred some counforte to bee geue
to the bode to refreshe it after
laboure. But nature desirethe
no counforte, if ye call dilica-
cie counforte. But it lokethe for
suche recreacion as is meane be-
twene pleasure and laboure.

Wherfore at suche tyme ye must
eate lytell, and Drynke no wyne,
or at the least it must bee alaied
and tēpered with Drynkyng wa-
ter now and then.

Wyne must
be alaied w
water.

For wyne beeyng vchement
and subtill in efficacie and ver-
tue, dooeth make the bode that
is

Of healtke

is alreedy out of temper, moze out
of temper. And it dooeth exaspe-
rat and stiere moze, that that al-
reedy is moued: when it ought ra-
ther to bee assuaged and quieted:
foz the whiche purpose water ser-
ueth. Experience teacheth that if
we dzyne hotte water, not when
we bee thirstie, but after wesi-
nesse, oz beheiment commocion,
oz heate, we shall by and by per-
ceiue inwardly a locyng oz mol-
lifying: because the humour of Water lo
ceth a mol
fieth inwa
dely.
the water is ientle and dooeth
not binde. On the cōtrarie parte,
dzyntyng of wyne hath a greate
violence and a strength, nothyng
frendely ne pleasaunt when dis-
seases begynne to growe.

But because there bee that
e ii saie

Preceptes.

saie that hunger breedeth a drynesse and byturnesse in the body, if any manne feare that, or if any (like children) thynke it harde to forbear meate till the feuer come whiche he mistrusteth will come in deede, it shalbe conuenient for hym to drynke water.

For oftentymes when we honour and celebrate the feaste of Bacchus the god of wyne, yet we lyue sobly and abstepne from drynkyng wyne, takyng vp a good vse that we dooe not alwaies desire wyne, by it self vni-
mixed. But Minos kynge of

we made
Minos
of Cre-

Creta among other his lawes ordeined that pipyng should not bee vsed at the feastes of goddes, nor dauncyng when they mourned, and yet we knowe the pensife

Of health.

penſiſe mynde is not offēded noꝛ The p
can bee hurted with melodye oꝛ mynd is
myꝛthe, but no bodye is ſo ſtrōge hurted t
but it wylbee hurte if when it is melodte.
moued and enflamed, wyne bee
put into it. Whenne ſaie, that cer-
taine people called the Lydes, The c
would eate but ones in two dayes ſtome of
es, if any famyn oꝛ ſcarcitee of Lydes t
bitailes happened enōg theim: tyme of
the reſt of the tyme they ſpent at ſcarcitee.
dice & other games. But he þ is
a ſtudent & loueth learning, yf he
ſhall haue occaſion to ſuppe late,
wyl looke on a Mappe, oꝛ a
booke, oꝛ playe at the lute, ſtri-
upng & fyghtyng with the bely,
and by dyligentlye callynꝝ the
mynde from meate, and tour-
nyng it to ſtudye, will wyth lear-
nyng ſoone ſhake of his appe-

Student
haue ma
meanes t
reſtreign
appetite.

Preceptes

title. For if the rude Scythian be not ashamed in y^e myddest of his drynkyng oftentymes to drawe his bowe, and when it is vnbent, to syng, by this meanes keppng hym selfe from droukenesse, shall a Greke feare to bee mocked, that with letters and hys bookes doeth by lytle and lytle make of importune and the vnrule appetites: The younge menne of whom the famous Poete Menander in hys comedies treateth: (whom whyle they wer banquetting, an olde Bawde thought to trappe in a snare with byngyng in dyuers fayre and gorgeous harlottes,) did caste downe their heddes, and fell to their delicacies, not so hardy as ones to caste their eyes on them. But those

Of health.

those that loue good learnyng
haue many honelte and plea=
saunte wayes to withdraue and
pluck backe the mynde, if they cā
by none other meanes restraigne
the gredye and beastely appetite
when it seeth meate.

And where those y bee teachers
of feactes dooe crye out, the ma=
sters of games dooe ofte inculke
into their scholars, that dys=
putyng of learnynge at mea=
les corrupteth the sustenaunce,
and causeth heauynesse of the
hedde. It is not alwayes to bee
feared, but when we goo aboute
to despyne weightie matters, oz
to dispute for the victorpe who
shall beare the bell. The bzaune
of a Phenix is veraye pleasaunt
and

Preceptes

and delicate, yet it is saied, that it causeth the hedde ache.

gainst
m that
allowe
outpnyng
reaso-
ing at
ales.

Disputacion at meate, as it is no pleasaunte susteinaunce, so it bredeth veraye muche ache and heauynesse of hedde: Thus saye they. But if they wyl not suffer vs at meales to demaunde oꝝ oppose, dispute, oꝝ reade any other thyng then that shall delite and helpe pleasure: and if they reken that to be a parte of honestie and profite, we will geue them warnyng that they trouble not ne molest vs, leat theim piycke theim from vs, & teache it their felowes and scholars. Whom while thei discourage from good lettres, and vse to spende their lyfe in mockyng and rayllyng, they make like to the pyllers of
their

Of healthe.

their schoole, grosse in bodye, and
dull in witte, like a stone, as Aristo.
veray featly saied. And yet the self
same men beyng counsailled and
perswaded by Physiciāns dooe al-
waies cōmaunde, not to gooe to
bed immediatly after supper. But
suffer a pause to bee betwene sup-
per and gooyng to bed, not hea-
ping together y^e meate, troubling
and oppressing the spirites, lest
thei overlape concoction, y^e meate
being rawe and boilyng in y^e sto-
macke, as they be woont that en-
tende after supper to moue y^e bo-
die, who dooe it not with renning
nor with extreme, but with softe &
gentle exercise, as walking, or mo-
derate dauncing: euen so oughte
we to thinke y^e the mind after sup-
per must not bee troubled, neither
with

A pause to
bee made
betwene sup-
per and gooi-
ng to bed.

The minde
after meate
must bee
quite as
the bodie

Preceptes.

Exercise of
adētes af-
c supper.

with businesse, nor with cares, nor
with subtyll contentions, whiche
commonly growe into an ambici-
ous conflicte & tumulte: but there
bee many questions of the nature
of thiges, whiche as they bee not
weighty, so be they probable, ma-
ny narracions also that concerne
good maners, wherein some thing
is worthe to bee consydered and
weighed, void from all contenti-
on and stryfe, and yet mixed with
suche pleasures as maye coun-
forte and delite the mynde. And
some there bee, that for pleasure
haue called such exercises in que-
stions of histories & of Poetes,
the secound course of studentes &
learned menne. There bee narra-
cions besyde that bee easye, and
wherin is no tediousnesse, there
bee

Of healtke.

bee also fa bles. To heare of þ con
ceiptes of þ lute oz other iſtrumēt
it is moze eaſy thē to heare þ harpe
oz ſhalme gooing. There is alſo a
pporciō of time herin to be regar
ded, þ is, whē by the ſoſte & ientle
ſetteling of the meate þ digeſtion
is temperat, & ſuche as we would
haue. But foꝛ aſinuche as Aristotle
is of this opinion, þ he thynketh
walkyng after ſupper doth ſtiere
the heate, & ſlepe incōtinētly doth
ſuffocate theſame, & other thinke
the contrary, that digeſtiō is fur
thered with quiet, and þ it is hin
dered with mocion: ſome folowig
Aristoteles mind, dooe walke imme
diatly after ſupper, other inclini
g to thother parte do reſt. Mine opi
nion is, that ye folowe a peculiar
waye made of both, þ may cōfoꝛt
the

Aristotle
opinion o
walking &
ter ſupper

Preceptes.

omites &
urgacions
it to bee v-
o but in ne
tytes.

the bodye after supper, and kepe
it, not vexing the mynde, noꝛ yet
suffring it to bee idle, but (as be-
foze is saied) ientely mouing the
spirites, and making theim moze
pure & fyne by tellyng oꝛ hearing
some pleasaunt and mery cōcepte,
that neither may frette the minde
noꝛ cast it in dumpes. Ye shall be-
sides not pꝛactise vomites noꝛ lax-
es oꝛ losyng of y^e bely made with
medicines, excepte great necessity
requireth, because they bee e-
uell counfortes & solaces of sur-
faicting. And yet the cōmen sorte
of people vse it, who to thentēt to
pouge & euacuate their bodyes,
dooe purposely fyll y^e bely and a-
pen dooe pouge & emptie the bo-
dy to fyll it, booth ayenst nature,
no lesse in y^e meane seasō troubled
with

Of health

with replecion, then with empti-
nesse, yea, rather by all meanes a-
uoydyng repletion as a lette to
delicacie, prepare and make redy
emptines as a place and space for
plasures. It is euidently know-
en, that eyther of those thynges
troubling and shrinkyng the bo-
dy hurteth the same. Vomite hath
a peculiar mischefe, in þ it increa-
seth and nourisheth insaciabili-
tee, and is neuer satysfied. There
cometh of it vehemente honger
and troublesome, as it wer floud-
des at diuers tymes, whyche by
violence pulleth a māne to meate
being alwaye tormented, not by
reason of appetite desirynge meate
conuenient, but by the inflāmaci-
ons and exulcerations of medici-
nes, & playstres. By reason wher-
of

The hurt
fulnes of vo-
mite.

Preceptes.

of when they haue pleasures, the same are nothing pleasaunt ne profitable, but y^e partyes haue much trouble in the frucion of the, and belyde, the retchynge and violēt cōmociōns of the pores and spirites, dooe impresse & leaue behinde thein certain remaines, that will not tary and looke for a purgation, but so redounde and flowe into all the body, as the fylth dothe in a shyp when the pumpe is ful, whiche hathe nede rather of casting out, then to haue more lode laied on. And the cōmociōns that throughe medycines bee made in the botome of the bellye, dooe corrupt and make moyst the partes subiecte thereunto, & encrease more superfluitee then they bring oute. And therefore, even as one bee=

Purgacyōns
and medyci-
nes dooe of-
tymes
doe harme
in good.

Of healthē.

beeyng dyspleased wth the multitude and greate compaignie of Grekes dwelling in a cytee dooth banyshe the & replenysh the same wth Arabians and Scythes beyng straingers: so, many beyng out of þ way, whē thei haue emptied their bodiēs of those thinges that it was vsed with, and superfluites, thei put therein straungers, as for example, þ graines whiche the Potecaries call *grana Cnidia*, and *Samonie*, & an houghe quantitee of suche lyke thynges that can so lytle purge nature, & thei them selves haue more nede to bee purged. Wherfore it shal be best to kepe the body by moderate & sobre dyet in suche case concernyng emptinesse and replections, that it shal not nede of it.

And

Preceptes.

to the ho. And if it shalbe requisite at any
maye bee tyme to renewe the state of the bo-
newed; if dye, then vse a vompte wythout
be shalte.

medicines and without tormente
suche as maye nothyng trouble
you. For in like maner as clothes
washed in a bucke and scoured
with ashes and salt peter, be more
freted and wasted then when they
bee washed in fayre water: so vo-
mptes that bee forced with medi-
cynes, do more hurt, corrupt, and
consume the body. When a man
is bound there is no better medi-
cine, the to vse suche meates that
wyl easely moue and styre and
gentlye lose the bellye. Whereof,

the way to whē ye haue familiar experience,
e the belly the vse therof is wythout grieve.
hen it is If it wyl not bee losed with those
unde. meates, ye muste drynke water

many

Of health.

many daies, or kepe abstinence, Clusters
and afterwarde receiue a clister better
rather then any medicines, be- purgatio
cause thei bothe trouble and cor-
rupte the body. And yet the com-
men people verie greedily & ligh-
tly desire theim: but for none o-
ther purpose then harlottes vse
sozcery to make aborsions, and
to destroye that thei haue in their
wombes, to thetent thei maie quic-
kely fall aye to lechery, but leat
vs passe these thynges. Those þ
bee to muche diligent and pre-
scribe to theim selves abstinence
& fastyng at certain tymes, dooe
not well. For thei whē nature ne-
de the not, dooe teache it to nede
scarcitee of meate, and by vse ma-
keth abatement, and minisshyng
of meate necessarie, whiche ought

Why the
men sorte
people to
purgatio

f to

Preceptes.

to bee geuen in tyme. It is better
to adde suche correccions frely
when nede shalbe, then to vse
prescribed tymes. But when
ye fele not, nor suspecte any dis-
ease toward you, it shalbe re-
quysite to prepare so for all the
other rate and order of your diet,
that vpon occasion geuen, it maie
easily and for the profite of the
bodie suffer noueltie and bee o-
bediente, not to serue and to bee
bounde to that trade of liuyng,
so taught and vsed, that it must
of necessite bee reduced vnto cer-
teyn tymes, quantitees, and cour-
ses.

For that is neither sure, nor
easy, nor good maner, and it ap-
pereth rather to bee the life of an
oyster that gapeth at certayne
tydes,

Of health.

tydes, or of a stocke rather then
of a manne. For thei that so tye
themselves at all tymes to one
trade in meates, abstynences, ex-
ercises, or reste, dooe byrnyng theim-
selves to a vaine and vile life,
phantasticall, that no manne b-
sethe, clene contrarpye to anytie,
glozie and ciuilytee. And that I
saied I commended not.

Very good healthe is
not made nor ordeyned to bee
idle and at rest, whiche bee the
twoo greatest mischiefes that bee
annexed wth sickenesse. And there
is no difference betwene hym
that preferueth the syght of his
eyes by that meanes that he
maye see nothyng, and his voice
that yt maye not speake, and

Idleness and
rest beeth
of y^e chiefe
euilles that
bee toyned
wth sickenesse

Preceptes.

Idleness
destroiethe
healthe &
pleasures.

betwene hym that thynketh that
good health cannot bee p̄serued
but by not vsyng and not exerci-
syng thesame . And although he
fare well, yet he nothyng the moze
profiteth hymself to dooe dyuers
thynges þ̄ belong to humanite, &
ientlenes. Therfore we maie not
thynke that idleness is holsome,
for it destroieth þ̄, wherfore health
is desired . And it is not true that
thei fare better þ̄ liue in quiete.
For Xenocrates that liued in moſte
quyet, fared no better then Phociō,
who was still occupied : nor Theophrastus
better then Demetrius . And
the slepyng of administracion of
thynges and ambition, nothyng
auailed Epicure, or his Epicu-
rians, to that state of the bodye
that thei so muche commended.

But

Of health.

But the naturall habite & state
of the body must bee p̄serued by
other meanes, so that in all kyn=
des of liuyng we ought to remē=
bre, that there is in the bodye of
man one place for sicknesse, an
other for health. And yet those þ
haue to dooe in matters of þ cō=
men wealth, (I saied) must bee o=
therwyle admonished, then Plato
used to teache his scholars: De=
parting out of the schole, he used
to saie to thein: *Take hede my chil=
dren, that ye bestowe this idle time in some
bonest thynge.* But we wyll exhort
suche as haue to dooe in the com=
men wealthe, to exercyse thein
selfes in honest and necessary la=
boures, and that they stiere not þ
bodye for light & meane matters.
Many troubling them selfes for
fitt every

Plato ha
admonit
to his sch
lars at his
goynge ou
of þ school

Wherin
lers of þ
men weal
shall exer
cise their b
dies & to

Preceptes

euery matier, watchyng, takyng
tourneyes, rydyng vp and down
fal into sickenesse, whē in ymeane
season thei do nothyng profita-
table oꝝ foꝝ thaduancement of a
cōmen wealth, but lye in a wayte
to hurte, do enuye & hate others,
and hunte foꝝ a lytle vayne & vn-
profitable glozie. That that De-
mocritus saied agreeth chieflie a-
gaist theim (if I be not deceiued)
If y body should sue his tenaūt,
the mynde, it could not bee auoy-
ded but he should be found giltye
foꝝ euill vsyng his offyce. Per-
chaūce Theophrastus saied true, whē
by a metaphoze he saied, that y
mynde gaue the body a great re-
warde and fyne, to admytte hym
to be his tenaunt. Foꝝ verily the
body receiueh moze hurte then y
mynde

the mynde
tenaūt to
body.

Of health.

mynde, not vsyng his lord as is
conuenient, nor regardyng hym
as he ought. For as ofte as the
mynde is occupied in his affecci-
cions, laboures, and cares, he fa-
uoureth not the body. I meruaill
therfore what Iason ment when
he sated, the lawe must be broken
in trifles, to the intent that iustice
maye be executed in greate ma-
tiers, We will vpon a good ground
warne hym þat is a minister in the
commune wealth, to be remisse and
quyet, & to take his ease when he
hath but trifles to dooe, to coun-
forte & recreat hym self in theim,
yf he wyl haue his bodye hable
to suffer paynes in notable and
harde matiers, not sicke, dull or
weake, to hynder hym: but as
it were healed, and renewed in

Whē ruf
shall take
creacion.

Preceptes

an ydlenesse and reſte whyleſt he
wer on ſhipbourde, ſo that when
the mynde ſhall call hym againe
to his neceſſarie affayres, he maie
ſolowe his trade as the colt vſed
to ſucke renneth with the dame.
Wherfoze whē they may foꝝ their
buſynelle, leat theim coufoꝝte and
cherryſhe theim ſelfes, & leat theim
defraude the body neither of ſlepe
neither of meate, noꝝ of ſuche eaſe
and recreacion, as is meane be-
twene pleaſure and payne, and
doeth not obſerue preſcripte time.
Foꝝ as burnyng yꝛō waſteth be-
yng quenched in water after it is
dryuen out and beaten together
with behemēt labour: ſo is the
body of māne conſumed by alte-
racioꝝ, ſometyme ouercharged &
laden w̄ buſynelle, another while
dꝛowned

ten alte-
rations cō-
ne the bo-

Of health.

Drowned & ouerwhelmed in pleasures, and when after beeyng made dissolute and feble through bodely pleasure and drynkyng wyne it is forced to come to hear causes, or to exercyse some lyke function whiche requireth soze labour, effectuell diligence, and earnest studie. Heraclytus beyng syck of the dropsie willed his physician to tourne the shoure into dryeth: a greate manye go cleane oute of the ryghte waye, who after thei haue been long occupied tossed and tourmoiled in labours & werinesse, when they haue kept the body long wythout meat and slepe, then chievely go about, and geue thein selves to make the body weake and feble with wantonnesse and pleasures. And by and

Heraclytus
called & dy-
sie a cōtr
al shoure
rayne, and
sought to
cured the
but the m
parte of n
doe so
thē selfe
though t
sought to
haue sick
rather t
healty.

f.v.

by

Preceptes.

by vppon the same dooe eftsones
put it to asmuch payne as it is a-
ble to beare. For nature desybeth
not suche patching and botching
of the body, but the folyshe mynde
rather beyng intēperate and vni-
naturall. For in lyke maner as
shypmen and maryners whē thei
come to the lande geue them sel-
fes to pleasures and wantonesse
and theruppon incontinently bee
called to the sea again to theiꝝ foꝝ-
mer painful labours: so the min-
de seqystrēd from businesse, is
capt w pleasures & immediatly v-
pon the same returneth to his ac-
customed labours & wil not suffer
nature to haue y she hath mooste
nede of, y is quyetnes & reast: but
euer ofte chaunging from contra-
ry to contrarye doothe trouble it,
and

Of healths

and bringeth her out of her owne
state and course. Those that haue
wytte wyl not apply theyr bodie
to pleasure whē it is wried. Thei
do not desyre it, no thei remembre
no such thyng, because the wyt is
geuen to honest busynesse, and þ
part of the mynde þ should desyre
pleasur, is ouerwhelmed and oc-
cupped with other desyres. Tru-
ly that whiche Epaminondas sayed
merely when an honest man died
in the tyme of the warres betwen
the Thebans and a towne in Boeotia
called *Leuctrum*, good lord what le-
sure had thys man to dye at thys
tyme in thys greate busynesse it
maye bee trulye sayed of hym
that 'is occupied in matters of
the common wealth, or in studye
of good learnynge, what tyme
hath

Students
haue no
me to spe
in dyffol
lyuynge.

Preceptes.

hath thys man to bee balkyng, to
bee drouken, or to playe the wan-
ton. Yet when they haue tyme to
conforte refreſhe and recreat the
body, let them beware and eſchew
both laboures vnproftable and
cheſfly pleasures not neceſſarie, as
enemies to nature. For I heard
Tiberius Caſar ones ſaye, þ he was
a very lobcoker that after he paſ-
ſed þ age of .lx. yeres dyd deſyre a
phyſician to fele his hande.

But it was ſomewhat arrogant-
lye ſpoken. Neuertheleſſe, I

every man
ought to
knowe
his owne pul-
ſe and what
it ſignifi-
eth, and what
it ſignifi-
eth of euill
in his body.

thynke thys to bee true that it is
requiſite that a manne be not ig-
noraunte in hys owne pulſes: e-
very man hath a diuerſitee ther-
in, yet no manne ought to bee
ignoraunte in hys owne tempe-
rature, how hotte, how drye hys
body

of Healthe.

bodpe is : neither what thynges
dooe it good oꝝ hurte. Foꝝ he lac-
keth the knowlage of hym selfe, &
a blynde and brute mynde dwel-
leth in that bodpe, & must learne
these thynges of a Physician, whe-
ther he bee moze in healthe in so-
mer then in wynter, and whether
he maye vse thynges & bee moist
easlyer then drye, and whether he
haue a dull oꝝ fast beating pulse.
To knowe these thynges it is not
onely profitable but also easy: be-
cause we bee daile in experyence
therw, & bee parties therto. But
in the diuersytee of meates & drin-
kes it is moze requisyte to knowe
what is good, what is euill, and
to bee expert in those that bee frē-
des to the stomacke, rather then
enemies : to knowe what furthe-
reth

Preceptes.

reth Digestion, then what is pleasant and delicate to the mouthe.

To Demaunde of a Physician
what is easy to bee digested, and what is harde, what prouoketh a lax, & what byndeth: is as muche shame, as to aske what is swete, what is bittur, what is soure, what is sharpe. Ye shall see some that wyll checke and correct their cookes, subtilly discerninge yf there bee to muche swetenesse, salte, or tartnesse in their meate. And yet they know not what thing, if it be receiued into the body is light, vnnoysome, or profytable: wherof this foloweth the their pottage is seldome euell seasoned, & yet tempering and seasoning them selfe veray euill & out of course, they cause the Physiciāns daily to haue muche

sa shame
aske of a
physician
at mea-
bee good
digestion
what co-
rpe.

Thy pot-
e is seldom
l season-
and the
y comen
receiue.

of Health.

muchē businesse. And suche mou-
thē mē take not their pottage to
bee best, when it is moſte delicate
but they put therto many thīges
that bee sharpe: yet into the body
they poure ī many pleasures & fill
& prouoke it to vomite, partly be-
cause they knowe not, partly for
they dooe not remembze, & na-
ture hath ioined w̄ thīges & bee
holſom & profitable ſuche pleaſur
as is w̄out hurte & ſtil endureth.
This alſo maketh to ȳ purpose, to
remembze what bee frendly, & apte,
for the body, and what otherwiſe:
to know in ſodain affecciōs ȳ doo
daily & hourelly chaūce & other cir-
cumſtaūces how tapply to euery
thīg his ppze & peculiar diet. For
ȳ ſcrupuloſite & frowardnes of ȳ cō-
mē people ȳ find theiſelves gre-
ued with

Preceptes.

with alteracion of the palme of þ
hande, and who by other displea-
saunt tokens growing of lacke of
slepe and swimnyng in the hed,
gather and coniecte that þ bodye
within is corrupted and infected,
is not to bee feared nor regarded
of studētes, or suche as bee occu-
pyed in affayres of the common
wealthe, to whom we speake. But
they must auoyde an other moze
vehemente Doubte in learnyng,
wherby it happeneth that they be
forced not to fauour or spare the
body, nor to regard it, oftentimes
when it is almost dooen, still con-
straining it to make mortall war
with immortall thinges, & earthly
conflictēs w heuēly matiers. But
at lengthe it chaūceth to thein as
to bodies. it did to the camele, whom his fe-
lowe

every tale
must stu-
dies that
our not
bodies.

Of health

lowe the ore desired to ease hym
of his burden, to helpe him being
weryed to beare it, the camele re-
fused it: well sated the ore, it will
not bee long, but thou shalt bothe
carie me and all my burden. The
ore was a south sayer, for beeyng
ded, the camele was compelled to
do it in dede. Euen so it hapeneth
to the mynde, who denyng for a
while to geue y^e body being wery-
red tyme to bee recreated and re-
freshed, not long after falling in-
to a feuer, or into hed ache is com-
pelled to be sycke, and to be pay-
ned with the body, leauing boke
dysputacions, and all other exer-
cises of learning. Wherefore Pla-
to did geue a good lesson, that we
should neither exercyse the bodye
without the mynde, nor the mynde

with

plato too
that y^e bo
shoulde r
bee exercy
without
mynde m
mynde w
out the b

Preceptes.

nothing so
cellent as
such.

without the bodye, but that we
should indifferently prescribe the
body as married to the mynde, spe-
cially when it attendeth on the
minde, and maketh it selfe parta-
ker of the laboures thereof, then
shoulde we agayne bestowe on it
care and sollicitude, geuyng to it
for reward that noble and desy-
red health, thinking y of al thin-
ges that procede from the
mynde, no gyft more ex-
cellent maye be geuen
to the body, then
that it may
be with-
out all impedimente and hynde-
raunce eyther to the know-
ledge of vertue, or to y
profyte of speaking
and doying . .

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